

INTEGRITY

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EDITORIAL



HOW encouraging it is to note that more and more Christians are facing up to their responsibilities toward minority groups. There are however three pitfalls in the path of those working for the improvement of race relations.

The first is that in condemning racism they may refuse to admit facts of race. As Father Congar points out in an excellent booklet reviewed elsewhere in this issue, if we deny differences between races we also deny those virtues, those special contributions which each race, each nationality has made to our common human heritage. A sensible person admiring the industry of Holland would still see that it would be a great loss to the world for all Italians to turn into Dutchmen! The aim is not the obliteration of all differences but unity in diversity.

The second pitfall is what we might term "inverted discrimination." We rightly condemn the white person who will have nothing to do with another man simply because he is a Negro, but we should recognize that the well-meaning interracialist who feels that he must make a personal friend of every Negro he meets (whether or not there is any common ground for friendship) is also practicing discrimination. This, of course, will remain a pitfall until whites and Negroes have sufficient business, social and parochial contact with one another that they can relax and accept one another as *persons*.

The third temptation for Christians working for harmony is an easily understandable one. Because their prejudiced fellow Christians often justify themselves on the grounds that the hated minority is avaricious or drunk or dirty, they go to great pains to prove that such charges are false. All this is laudable, but one wonders whether the implication is that their love would collapse if they did recognize any deficiency. Yet as Christians we don't have charity because we have proved to ourselves that this particular race is *worthy* of our love (that they are cultured, washed, eager for education and without sin!) but the love we bear them is deeper. It is not based on the vagaries of racial virtue and good manners which, after all, can change from generation to generation. Rather it is the effect of the charity of Christ within us, urging us to see His Father's face in every man.

THE EDITOR

The Problem of Anti-Semitic Humor

Albert S. Foley, S.J.: For the last time I have unprotestingly listened in silence to anti-Jewish jokes as they are bandied about in Catholic circles. I reached the limit of my patience at a big formal banquet of a Catholic organization whose avowed purpose is to extend and promote good relations between national groups.

The organization had just given an award to a very prominent Catholic for his work in the field of better relations between groups of divergent nationalities. He accepted the award graciously, posing as the press photographers flash-bulbed him with the coveted plaque. He then went on to deliver his acceptance speech. I was thoroughly dismayed, as was a leading national intergroup relations official sitting across from me, when in the course of the talk he offhandedly gave voice to some typical stereotype anti-Semitic jokes, complete with derogatory gestures and phony foreign accents.

What chagrined me more was that the jokes were greeted by the audience, especially the non-lay members of it, with loud guffaws. There was a quite apparent obliviousness of the paradoxical implications of the anti-minority humor in the setting in which they were told.

Reflecting subsequently upon the matter, I was disturbed to recall how frequently I had heard similar stories told to all Catholic audiences by speakers intent on currying favor with the hearers by making fair game of the absent stranger, the undefended butt of ingroup ridicule. I began to ask myself whether these jokes were in part responsible for the high incidence of anti-Semitism in the Catholic minority, at least those caught in the dragnet of social surveys in California, Ohio, Massachusetts, and elsewhere. I have come to the conclusion that anti-Semitic humor is a problem in Catholic circles.

Now anti-Semitism is no joke. Across the pages of history religious, military and political anti-Semitism is a sad record of tragedy. Under Hitler it has Cain-marked the twentieth century with the worst genocidal pogrom of history. Behind the barbed wire of Hitler's concentration camps, an estimated sixty percent of all Europe's Jews were exterminated by gas chambers, firing squads, crematoria, and systematic starvation.

The inhumane nadir of anti-Semitism was symbolized when one of the most transparently holy, limpid-souled mystics of our age was ruthlessly gassed at Auschwitz, August 9, 1942, because

of her Jewish ancestry. Edith Stein, though a convert to Catholicism and a Carmelite contemplative, living in peace in the monastery at Echt in Holland, was arrested by the Gestapo on orders from Hitler's deputy, the Reichskommissar, who decreed that all Catholics of Jewish origin should be exterminated. Edith Stein thus became one of the six to seven millions martyred by Hitler's anti-Semitism.

the Popes protest

The seriousness of the problem of anti-Semitism has evoked stern and serious action on the part of the recent Popes. In 1915 the American Jewish Committee of New York begged Pope Benedict XV to use his religious influence on behalf of the suffering Jews of Poland, victims of another war-engendered anti-Semitism. The Holy Father, through a letter by Cardinal Gasparri, reaffirmed that "on principle, as Head of the Catholic Church, which, faithful to its divine doctrine and to its most glorious traditions, considers all men as brothers and teaches them to love one another, he never ceases to inculcate among individuals, as well as among peoples, the observance of the principles of the natural law and to condemn everything which violates them. This law must be observed and respected in the case of the children of Israel, as well as of all others, because it would not be conformable to justice or religion itself to derogate from it solely on account of divergence of religious confessions" (February 9, 1916).

More than his predecessor, Pope Pius XI often went out of his way to condemn antipathy for the once-chosen people of God. In 1928, though obliged to abolish an organization known as Friends of Israel because of its unsound writings and unliturgical methods, the Holy Father reiterated his exhortation to all Christians to work and pray for the conversion of Israelites. He added: "Moved by this same charity, the Apostolic See has protected this very people from unjust persecutions, and just as it reprobates all hatreds and contentions between peoples, so especially does it condemn hatred against this people once chosen by God, namely that hatred which is now customarily signified by the name 'anti-Semitism'" (March 25, 1928).

Everyone remembers Pius XI's dramatic pronouncement against anti-Semitism in 1938. During an audience with a group

Father Foley is a sociologist who has had much experience in intergroup relations. His most significant contribution to the discussion of minority problems in the United States is his book **BISHOP HEALY: BELOVED OUTCASTE** soon to be published by Farrar, Straus and Young. It is the story of a priest, born in Georgia of a slave-mother and an Irish father, who became bishop of Portland, Maine in 1875—and was known as colored by the Catholics of New England.

of Belgian radio officials, the question of the persecution of the Jews came up. Calling for the Roman Missal, the Holy Father read with tears in his eyes the passage in the Canon after the Consecration where God is asked to accept the Mass as He accepted the "sacrifice of our Patriarch Abraham." Pius XI then added "Abraham is called our patriarch and ancestor. Anti-Semitism is not compatible with the sublime reality of this text. It is a movement in which we Catholics cannot participate. Nor is it possible for Christians to take part in anti-Semitism. We are all Semites spiritually" (September, 1938).

Nazi anti-Semitism condemned

In the same year, the Pope had sent out directives to all the rectors of Catholic universities urging them to forge the intellectual weapons required validly and scientifically to refute the racist doctrines of Hitler and Rosenberg which were at the basis of their anti-Semitism. He flatly condemned Rosenberg's book, *The Myth of the Twentieth Century*, and had it placed on the Index of Forbidden Books for its racist doctrines and anti-Semitism.

Under his urgings Catholic scholars wrote dozens of books to confute the heresies of anti-Semitism. Jacques Maritain's *A Christian Looks at the Jewish Question* and his *Anti-Semitism* as well as his many articles in Catholic periodicals of the subsequent decade were responses to the Pope's plea.

Pope Pius XII consistently opposed the anti-Semitic pogroms of the Nazis when they overran Italy. In Castel Gandolfo, the Holy Father secreted many hundreds of refugees from the Gestapo, winning the unending gratitude of the Jews of Rome. After the war the chief rabbi subsequently became a Catholic. In the Pope's Christmas sermon of 1940 he made special mention of this which he stated: "It is a comfort to us that We have been able, by the help of Our representatives and by Our own subsidy, to give support to a great number of refugees, homeless, and emigrants, including also non-Aryans. Our task has been especially facilitated by the help given to us by Our faithful sons in the United States of America" (December 24, 1940).

To the Holy Father anti-Semitism was certainly not a joking matter during the war. Nor was it anything but a grim tragedy while the Nuremberg trials were in progress. Week after week they revealed the extent of the incredible campaign of extermination carried out in Dachau, Belsen, Erla, Monthausen, Auschwitz, Birkenau, Maidanek, and Chmelno. These were stations along the *via dolorosa* of the blood relatives of Christ. They evoked a sorrowing response from the hearts of all deep Christians.

Again, the Elders of Zion

But times change. People forget. Old ways are resumed. The vast wave of sympathy recedes. The flinty rocks of anti-Semitic activity emerge again. Jew-baiters and demagogues fill the air with the cacaphony of anti-Jewish propaganda. The "Christian" (i.e. anti-Semitic) Nationalist Crusade rolls out again the ancient calumnies. The absurd and oft-discredited Protocols of the Learned Elders of Zion are reprinted and surreptitiously circulated. (In Los Angeles, the Judaphobic rightists whisper it about that they can be bought secretly in a hidden bookstore in the back of a bird-and-pet shop on Larchmont Avenue.) Fears of real and imagined infiltration of communist spies send the gullible off into tirades against the perennial scapegoats for many of the West's frustrations. Anti-Semitism is on the upsurge.

It is against this background that I should like to pose the problem created by the often thoughtlessly repeated Jew jokes, "humorous" stories about Abie and Ike, and anecdotes that are the product of the barbed wit of the anti-Semite. Far from being just innocent fun, it is my belief that these contribute to the perpetuation of anti-Semitism in many subtle and overt ways.

The Shylock tradition

In the first place, most of the "Jew jokes" stem from and tend to confirm the stereotypes which an age-old ingroup prejudice has fastened on the "typical" representatives of the outgroup. These stories often feature the stereotype of the Jew as the ill-bred, grasping, foreign-sounding miser in the Shylock tradition. Accompanied by gestures and dialect, they plant in the minds of the listeners the impression that the Jewish minority is a monolithic group of people with that predominant type of mentality and those cultural characteristics.

Actually Barron's content analysis of intergroup humor involving Jewish characters found that seventy-two percent of the jokes concerned the alleged commercial and financial skills and obsessions attributed to the Jewish minority. Flying in the face of facts (six-tenths of one percent of American bankers are Jewish), these jokes project on the convenient minority the undesirable traits which are more characteristic of the dominant majority with its greedy stranglehold on Wall Street and the nation's economy. Few if any of them ever balance the picture with accounts of the munificent philanthropies that have characterized the wealthy Jewish-American: Julius Rosenwald, donating more than twenty-five million dollars to build schools for underprivileged Negroes in the South; Guggenheim and his largesses; Lewisohn, Warburg,

Littauer, and Straus—names outstanding in the field of American philanthropy.

Yet the Shylock tradition goes on. Its survival is perhaps due more to the vehicles of anti-Semitic humor than to the formal presentation of Shakespeare's *Merchant of Venice*.

Another phase of the derogatory stereotypes handed down from generation to generation by the medium of these interminably durable yarns is the keeping alive of the whole series of uncharitable epithets that refer to the disliked minority. Words like "kike," "Hebe," "jew-boy," "sheenie," and other unprintable slang names sprinkle the anti-Semitic stories. These convey derogatory attitudes from the old to the young. They spawn a long line of rash judgments, contemptuous thoughts, crude antipathies and lasting prejudices that are almost ineradicable.

The slang epithets are offensive to our Jewish fellow citizens as respectable, law-abiding, tax-paying and patriotic individuals. They offend both against charity and truth-telling. And they bear false witness against the vast majority of the cultured, refined and educated Jewish-Americans. They defame and vilify, without chance of redress, a whole segment of our people. They destroy the good reputation and the fair name of still unencountered strangers, predisposing thousands of hitherto unprejudiced minds to judge harshly and unkindly about their neighbors.

Perhaps I am naive, but this is not my concept of humor. The slang-spotted jokes strike me as mirthless, tactless, often uncouth, and downright uncharitable on the lips of a Christian and a Catholic.

the crudity of the dialects

In a similar way the prevalence of foreign-sounding dialect in the Jewish jokes further increases their offensiveness. When Shylock in the *Merchant of Venice* speaks poetically in the beauty of the King's English, most of the anti-Jewish stories feature individuals with broken language. In Barron's study, sixty-seven percent of jokes involving Jewish personalities used some form of dialect.

This tends to tag the Jewish minority as characteristic "foreign," un-Americanized, and unassimilated. This hoary stereotype survives in face of the long history of indigenous Jewish communities in the United States, going all the way back to 1654 when the first Jewish community was established in New Amsterdam. Other communities mainly of English-speaking Jews from Britain were in existence in Philadelphia, Richmond, Charleston and Savannah even before the American Revolution. They were

Americanized enough to bear arms in that historic struggle, even though the D.A.R. still refuse to give cognizance to this fact.

I find it singularly unkind for one immigrant group like the Catholic minority, with all its foreign-sounding sub-groups, to hold up to derision the linguistic difficulties of recent arrivals from Jewish ghettos of Eastern Europe. These language difficulties are no different from those of Catholic newcomers like the Polish-Americans.

It seems particularly inappropriate for members of one minority group to caricature another ethnic minority which, in its more recent recruits, is going through the same toilsome process of Americanization. The dialect jokes are almost on a par with the barbed wit of the anti-Irish humor by which the dominant majority lampooned the alleged typical drunkenness and quarrelsomeness of the Irish newcomers.

barriers to conversion

I have long had a great admiration for the zealous Sisters of Notre Dame de Sion who dedicate their lives of prayer and work for the conversion of Israel, that is, of Jews. But I am afraid that many prospective and possible converts are spirited away from their religious influence just as quickly as Bobby Greenlease was snatched from their school in Kansas City last fall.

In many cases, it is some unkind nitwitticism which estranges from the Church at the last moment some souls almost won to grace by the prayers of those active contemplatives.

I recall one case of a sincere Christ-questioning Jewish intellectual who was thus driven away from Catholic contacts. She was a student in one of our universities. Seriously absorbed in the puzzling study of Thomistic philosophy, she ventured a question in class one day, seeking clarification. The unfeeling cleric in the teacher's chair cut her off with the biting remark, "Why, it's as plain as the nose on your face!" Hurt to the quick, the student left the class, withdrew from school, and severed connection with those channels that might have led her to grace. In this, as in many other instances, a soul was lost to the Church. A possible conversion was destroyed. A distant cousin of the Lord was ostracized from His own family.

Moral theologians tell us that the measure of gravity in sins against charity is the amount of injury done to the party affected—not the frivolity with which the offender administers the damaging blow. In this scale, anti-Semitic humor can scarcely be judged as anything less than grievously sinful when it causes this irreparable damage to souls.

symptoms of rejection

As I have sat through the detailed recital of these "Jew jokes" by persons whom I could not interrupt, I have often mused on how the Catholic convert from Judaism feels when subjected to this ordeal-by-derision. I have asked myself how these would affect a David Goldstein, the indefatigable campaigner for Christ and author of *Jewish Panorama*—which was his effort to counteract Catholic anti-Semitism.

I am sure that facile repetition of these anecdotes is extremely hurtful and distasteful to converts like Karl Stern and Father John Oesterreicher. I noted that some of the great Jewish philosophers whose discovery of Christ is recounted in Father Oesterreicher's *Walls are Crumbling* were kept out of the Church even to the end of their lives, though intellectually convinced of the truth of Catholicism. Was it perhaps because they felt and experienced the rejection of themselves as persons because of their background?

I have known instances in which this has occurred. I remember going to lunch one Holy Saturday with a group of zealous young Catholic students from the University of Chicago who had come down to St. Louis for the solemn baptism of a deep-souled convert from Judaism. Donna had just been received into the Church that morning. She had been baptized in all the white-robed splendor of the pre-Easter liturgy, enacted in full dramatic completeness at Monsignor Martin Hellriegel's Church of the Holy Cross. She was still aglow with the warm enveloping of the Holy Spirit Who had come upon her in baptism. She was still serene in the happiness of her first Holy Communion.

At the restaurant I felt constrained to tell Donna that the last time I had been there it was with another convert from Judaism who complained to me that she felt like an outcast. She said that she was no longer accepted by her Jewish family and friends because she was now a Catholic. And she was rejected by Catholics because, notwithstanding her baptism and admission into the Church, she was still considered a Jew.

Donna's Catholic godmother hastened to assure her that such a thing would not happen to her. But I wondered what measures she and her friends were taking to insulate Donna against the symptoms of this anti-Semitic feeling. I wondered how they would guard her against the hostile wit of those who blatantly perpetuate the tradition of anti-Semitic humor in ethnic groups known as Catholic.

The constant encounters with these and other symptoms of rejection became ultimately too much for my other Jew.

Catholic friend mentioned previously. She left the Church to become a lonely marginal soul estranged from all religion.

In the mysterious case of Simone Weil, the brilliant Jewish philosopher-mystic of the Holy, one wonders why she could not embrace socially the Church of whose divine holiness she was intellectually convinced. Perhaps her sensitive soul also felt the wounding that these thoughtless symptoms of rejection inflict on prospective converts and neo-Catholics.

Perhaps there would be less barring of the Simone Weils of the future from the embracing of Catholicism if fewer Catholics repeated the witless stories that comprise the great majority of the derogatory jokes centering on the Jews.

In last analysis, this type of unfriendly "humor" is but a surface symptom of the deeper antipathies that have many, but not ineradicable, sources: xenophobia, ethnocentrism, class-rivalry, economic competition, religious antipathy for an alien faith, and individual experiences of unpleasantness with members of the opposite group.

These all combine to produce an operating antagonism that even distorts dogmatic truth professedly held by Catholics as a group, and is certainly at variance with moral ideals of brotherhood, charity, zeal for souls, forgiveness of injuries, and compassion for the spiritually underprivileged.

cultivating a sounder theology

The emotionally freighted and anti-Semitic interpretation sometimes given to scenes from Christ's passion is one of the salient reasons for the almost unconscious transmission of the out-group antagonism from generation to generation. This came home to me one day when I was explaining the story of Our Lord's life to an audience which included a rabbi. Before that I hardly realized how loaded with anti-Jewish feeling was the version I had imbibed in parochial school and in the seminary. I realized how the traditional interpretation used the word "Jews" in the almost exclusive sense of the "enemies of Jesus" notwithstanding the fact that His own Mother was a Jewish maiden, His foster father a son of Abraham and David, Himself a child of the Hebrew people, His chosen apostles and disciples all equally Jewish. I found myself for the first time speaking of the scribes and pharisees, the Herodians and the Saducees, as the formal enemies of Christ. I pointed up the sound theological interpretation of His passion and death as the responsibility of *all of us* who are sinners.

Perhaps if we cultivated a sounder and broader theology there would be less of the petty hostility that breeds all the many

forms of intergroup hostility. If more of us remembered that it is the same One God who speaks to us through the sacred Hebrew writers and Jewish prophets of the Old Testament, and through the Evangelists of the New Testament, who were also of Jewish ancestry; if more of us recalled that the fundamental moral commandment of Christianity, to love God and neighbor, proclaimed to the Jews of old and re-focused by Our Lord to bind all men Christians as well as Jews; if we were closer to Him Who chose to be a Hebrew Child, a Jewish Boy, a Man called Rabbi, and a blood relative of all whom some so glibly scorn—we'd perhaps share some of the tender sympathy He showed as He wept over His people and yearned to gather them under His care as a hen doth gather her young under her wings.

Then perhaps there would be fewer of those unseemly and unkind jokes retold in Christian circles, on the assumption that no Jews are present, and therefore that none is hurt. Even if it is only a furtively whispered story, One is apt to be there overhearing it—He Who said, "Wherever two or three are gathered in my name, there I am in the midst of them." "Whatsoever you do to one of *these my least brethren*, you do it unto Me."



"These modern madonnas!" says Mrs. O'Dooley,
"The artists are queer and do not draw truly.
The faces are ugly and indeed in a few
They make our Blessed Lady look like a Jew!"

Integration - It's Here

Unfortunately many white Catholics feel that having Negroes move into their neighborhood would be a calamity of the first order. Father Roberge, on the contrary, welcomes the Negroes who move into his Detroit parish. He sees the task of integrating them into parish life as being neither as difficult nor as unrewarding as it is sometimes pictured.

Rev. Hubert Roberge:

"Father, we have a problem of obtaining ushers. All the old parishioners are moving away and we can't get anyone to take their places," said one of the old-time ushers during my first week in this pastorate.

"But I haven't noticed any empty houses in the neighborhood. Surely some of the residents must be Catholics and coming to Mass here. Have you ever had an announcement made from the pulpit asking for volunteers to join the Ushers Club?" I asked.

"Oh! We wouldn't do that! The majority of these people moving into the parish are Negroes and we certainly don't want any nigger ushers," said he.

a changing parish

St. Leo's is one of the grand old parishes of Detroit—predominantly Irish in its heyday. Today it is in a semi-slum neighborhood. In common with other metropolitan areas Detroit is undergoing tremendous change in the older parts of the city. These changes quite naturally affect the older established parishes and are particularly evident in St. Leo's. A small percentage of the area has been converted to commercial purposes. An auto expressway carved out about a quarter of the better homes. Most of the old families have moved away and the inevitable happened—the Negroes, the socially disinherited, deprived both economically and socially from obtaining better homes, moved in.

A recent census of over thirty thousand homes revealed about sixty percent Negro occupancy. Among them we found about one out of thirty families Catholic.

There is only one sensible and Catholic approach to the problem of saving this magnificent parish—integrate the Negro Catholics into the life of the parish and make the faith so attractive to the non-Catholic that he will want to become a member of the one true Church.

Within a month of my arrival in the parish the regular meeting of the Ushers Club took place. After the routine order of business I addressed the men. I gave them the doctrine of the Mystical Body of Christ—the Church. Christ is the Head; we are the members. Christ said nothing about the color of the skin to determine what part of this Mystical Body each one of us is to play. On the other hand, we have the command of Christ: "Go and teach all nations." Our job was clear-cut—integrate the colored Catholics into the life of the parish.

integrating parish societies

"But Father! These colored people don't support religion. I've passed a basket down the aisles for years and I know." The answer to this objection, however, was simply to point to the numerous large non-Catholic Negro churches. Who paid for them? Perhaps the Negro Catholic does not contribute as he should because he has never been made to feel as if he "belonged." Perhaps it is simply the old reasoning of "no taxation without representation." Perhaps they would act differently if they saw colored ushers coming down the aisle with the basket.

"Well, Father, how do we go about getting some Negro ushers?" said one little voice in the back of the room.

"Leave that to me," I replied.

According to a plan that had been foremost in my mind from the moment of the conversation mentioned in the opening paragraphs, I approached two outstanding Negro lawyers and, although they did not reside within the geographical boundaries of the parish, they agreed to serve. At a dinner meeting in a downtown hotel I introduced these men to the ushers and they were accepted with open arms.

It has repeatedly been my experience that innumerable barriers are broken down when the black child of God is introduced to his white brother and they have an opportunity to observe each other at close range. Many times the most vociferous anti-Negro is talking of something about which he has no knowledge at all since he frequently has had no social contact of any degree with the Negro. After just a short acquaintance the simple observation that "he's just like me" is made.

The problem was not, of course, wholly on the male side. Almost the same process was repeated with the Altar Society. (Except that I stood on my clerical rights and did not take twenty ladies to dinner.) The membership of the Altar Society had dwindled considerably as the old parishioners moved out of the parish and no new blood was made available to take their places.

This was obviously as great a problem as the Ushers Club and comparative steps had to be taken in this regard. To the ladies of the Altar Society I gave the same general talk I had given to the men and called to their specific attention the part that the homemaker and mother plays in the Mystical Body of Christ. During a parish mission which was held shortly after the ladies' meeting, an announcement was made inviting all the ladies of the parish to join the Altar Society. At the next meeting one colored lady had the temerity to attend. As a result of the indoctrination into the Mystical Body of Christ, the old members elected this lone colored member to the office of recording secretary.

the congregation will follow

Because of my reputation for interest in the Negro, my advent into the parish brought much speculation. One of the most prominent rumors concerned the possibility of my bringing a Negro priest in for substitute work. In some quarters my judgment was viewed with alarm. Opinions seemed to indicate this could be done in the future but should not be done now. In spite of this attitude, a Negro religious spent ten days in the parish assisting in the extra work of the holiday season. During his stay he performed all the priestly functions of a parish assistant. Not one comment was heard; in fact, none could be provoked. In truth, his color was not even noticed. He was taken for what he is—a priest of God.

Came the first of the year and the new church committee had to be appointed. Would it be reasonable to neglect the high concentration of Negroes in making these appointments? In answer to this, one of the five members of the committee is an outstanding Negro parishioner. Again—not a comment. At the first monthly meeting of the committee all five members were in attendance. The colored member was greeted with true cordiality and business proceeded as usual. With one of their members present the subject of integration of Negroes into the life of the parish could be discussed in true justice and in a frank manner.

It was. As a member of the group we are trying to benefit, the Negro member was assigned the task of co-ordinating for presentation at the next meeting the factors involved as he saw them. He was instructed to analyze the problem of integration through the eyes of a Negro and attempt to present specific aspects of the problem to the white committee-men. His task was to enlighten the other members by presenting the viewpoint of his people—the only logical way for the white committee-men to appreciate the vagaries of the undertaking.

This all illustrates, in spite of the redundancies, a major point in the whole question of Negroes moving into so-called white parishes. The congregation will follow the thinking of the Church as reflected in its pastor and bishop. The Catholic Church rests upon authority. This authority resides in the hierarchy and the clergy. If the authority speaks forthrightly, the mass of the congregation will follow.

At the moment there may be some dissidents. These dissenting ones, however, know they are wrong and in time will come around to the thinking of the Church if it is within their power. If their dissension, however, is due to a true ignorance of the facts, perhaps we may excuse them temporarily. We cannot on the other hand condone their actions even slightly when they have the opportunity to observe the actions of their Church authorities.

This is substantiated by the case of His Excellency, Archbishop Ritter of St. Louis and his famous pronouncement on his school situation. His Excellency had merely to cite the law of the Church and the opposition subsided. Now the dissident can no longer hide himself behind the cloak of ignorance—conveniently true or conveniently false—any more than he can deny the laws of the Church as regards attendance at Mass.

Citing another example as recent as March of 1953, His Excellency Archbishop Joseph F. Rummel of New Orleans said that "in spite of the fact that it would greatly change some community habits there would be no more segregation just as there will be none in heaven."

Another action on the part of a Catholic bishop which caused nation-wide attention was the declaration of Bishop Vincent S. Waters of Raleigh, North Carolina who declared there will be no segregation of races in any church in his diocese. None of these dioceses report schisms as a result of a pronouncement of a principle which has always been available but not sufficiently evident.

financial fears

A candid search would expose the reason for the dragging of feet on this question of accepting Negroes in a heretofore white parish. One must admit it is mainly a financial one. The average pastor, faced with the prospect of a changing parish, thinks of the number of Catholic families who will move out of his territory. He anticipates the subsequent dwindling of income. In many cases he has a sentimental and diffident affection for the status quo. For several years he has been living in a monotony of statistics; so many Holy Communions; so many marriages in need

of repair; so many baptisms. He has been lulled into a false sense of security and he doesn't realize a glorious opportunity is awaiting him if he embraces it. It never occurs to him that he is being offered an opportunity to do some real missionary work—of bringing the faith to a group that is receptive to it. The vanishing dollar sign has almost blotted out the Sign of the Cross.

But even this idea of a loss of revenue is a delusion. Negroes support religion. For proof of this look around any city and observe the numerous and large Negro denominational churches. Notice, too, that they support their ministers in much grander style than the large majority of priests are supported. Let us make them a representative part of the Catholic Church and then analyze their contribution to the material welfare of the Church. It is my sincere belief they will not be found wanting. At the moment, however, with their population in the Church only a small fraction of what it should be and with the hand of welcome extended in only a few remote outposts can we be just in criticizing the degree of their monetary contributions?

Here at St. Leo's we have taken definite steps toward integration. If there has been any resentment on the part of old parishioners it has not been made vocal. Our numerical strength dwindled in 1953 from 1952. Yet in 1953 parish revenue increased fifteen thousand dollars — and in spite of the fact that Bingo was abandoned. This increase in revenue is not attributable to any great increase in Negro attendance because we have not realized that as yet. The increase came from the regular body of Church members and proves that they have not withdrawn their support just because the Negro Catholic is recognized as part of the parish.

the song of the gradualist

For many years we have heard the cant of the gradualist: "these things must come gradually," "we must not force the issue," "it will come with time." Gradualism is the do-nothing camp. It is the cloak behind which those people hide who see the unpleasantness of a principle and, because it is an unwelcome principle, refuse to accept it. The principle we discuss here cannot be denied, however, because it is such an intimate part of the faith that is built on love. The gradualist must forsake his excuse of convenience.

It is high time that this sophistry be abandoned. The day that the gradualist has been talking and doing nothing else about is actually here. Now is the time to take a stand for honest Christianity.

In the February 22nd issue of *Time* magazine is a review of Lee Nichols' book *Breakthrough on the Color Front*. The lead paragraph refers to the U. S. Air Force decision to abolish its all-Negro units. A quote from *Time* follows: "The integration of whites and Negroes, everyone agreed, would take many years, perhaps decades. Yet within a few months, the Air Force had broken through its color barrier. And by 1954, in the Army, Air Force, Navy and Marines, white and colored men worked together, marched together."

The song of the gradualist was stilled by the voice of Air Force authority expounding an existing principle. Decades and years were turned into months and weeks by the use of a simple directive from an authoritative source. It is my belief that a statement from the authority of the Church would be no less effective. I believe such a declaration should more easily come from the Church of Christ Who is the Fountain of Love, than from the United States Army.

Recently a Trappist Abbott wrote to me: "For insofar as most of our dear Negroes are closer, by some generations, to the aboriginals than we, so they have a stronger natural inclination to the virtue of religion. Where it is weakest, you will find that it has been vitiated by imitation of their white brethren in their downhill slide."

It is a diabolical paradox that while we preach that ours is the one true faith and profess a mission to teach all mankind, yet in practice we don't want to profess these doctrines in our established parishes. "Millions (well, not quite millions but thousands) for missions in Africa but not one cent for the same work in one's home parish." Why do the sob sisters (and brothers) wax so enthusiastic about the colored man who is a few thousand miles away but resent his presence when he becomes a part of their precious little circle!

the need for an authoritative declaration

What the work of conversion of the American Negro needs is a forthright statement from the authority of the Catholic Church in the United States outlining the Catholic doctrine on racism and a directive to the clergy instructing them to put it into practice. This is not a new principle or the foundation of a new policy. It refers only to the interpretation of a policy and a principle that is as old as the Church itself. It refers simply and plainly to the need for an authoritative statement demonstrating how the command to love thy neighbor applies in this specific instance.

At the present, when confronted with arguments by prospective converts involving Jim Crowism in the Church, all that priests engaged in the apostolate can do is to point out the isolated instances of an Archbishop Ritter or an Archbishop Rummel or a Bishop Waters. He has no authoritative declaration of the Catholic Church on the issue. The day such a declaration comes we can expect mass conversions of the American Negro.

There are those who from the self-styled circle of protection of a relatively new parish where the residence of a Negro is very unlikely cry out loudly in their pharisaical insistence that they know these things and accept them fully. But will they feel the same way when the time comes to put these principles into practice? They will if a clarification of the tenets is made now and if no more time is wasted in bringing to a head a vital social problem that concerns all America to some degree but the Catholic Church to the highest degree.

Integration of the Catholic Negro into the parish of his residence is no problem if the pastor simply stands on his Catholic doctrine and leads his flock in practical Christian charity. It has worked at St. Leo's. It will work in any parish in the land because it is the Christian way—the Way of Christ.

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A Cry in Holy Week

by A. P. Campbell

Christ,
Creator incarnate,
Did You ever feel
This dullness,
Deeper than pain,
When the spirit slinks
Into the far flesh corners
And the body slumps—
House half-untenanted?

Cold
Before Christ
Fixed on His cross
I stand:
Barren-breasted,
Rebellious against all tears:
Brain dry beyond all pity sucked,
Dull-beating chaff
Clogging this heart bowl.

Here I will not, can not, grieve,
Nor call up
Cross-and-crucifixion pity
For the poor killed Christ;
For my whole flesh is
In deep
Dull rebellion
Hunkered down.

"I will not grieve
Nor call up floods
To the tear faucets,
For I am dull-dead all,
In sinew,
Breath
And bone;

Dough-misery
I feel alone:
Not even way open
To wan, gray,
Ghostly groan;
No strain
Of deep brain-sinew,
No pang
Pricking into bone—
Only deep-dead-dullness.”
No! no!
Tears will not climb to mind,
Nor gather to heart mound:
“I have grieved too much:
After sharp,
Stinging, bitter days
All is now sunk
In the worse evil
Of anguish-gray.”
(So says my soggy flesh)
“I have ached my portion,
And I will grieve no more.
For I have seen the dead dying,
And I have been
Where the
Bomb-buried
New dead stank,
And where
The splinter-dusted grass
Was rank with bitter blood;
I have stood on the brink at-pray,
And have not failed
To drink
Blood-bonded sorrows,
Day after anxious day.”

Until now.
Ah, now:
All fervor fires
Tight banked
Against spirit's flaring forth;
Gates gray with ash,
Dull surrounding flesh
Standing
Sulky guard
Against the tether-broken
Gnash
Of my soul's teeth.
Fires tight-banked,
Flame down-smothered
To the death of fire:

Turned
To the calm,
Cool caution
Of this now alien flesh:
Impervious against fellow-pity,
Isolationary clod,
Bean pork,
Sodden-brown-bread body,
Around itself symmetrical
Wound
In conscientious-against-all-caring
Flesh.
O, Christ,
I once *did* move
To clasp Your wounds
In saving grasp;
But winced
Even to the wilting will chamber,
This stupored,
Quailing soul,
That will not feel
The wrench and pull
Of fraternal body,
Flattened to wheel,
Speared and stricken
With the stinging flail
Of life's caressing
Cat-o-nine tail.
Now, Christ,
Through Your
Depth of anguish
Cross clinging,
Crush my heart,
Bruise it
To Your bounteous
Balm-healing:
By Your joyous
Out of tomb springing,
Death of death's knell dinging,
Glory dipt
Body,
Swinging from defeated grave;
And let caress
Of coaxing magic
God-man voice
Lance through me
A living coal,
And drag from
Its dark, warren
Deep flesh corners
My dull soul.

A Southern Catholic Looks at the Race Problem

THIS article may seem to contradict Father Roberge's in its attitude toward gradualism. It reflects the fact that the lay approach to race relations is different from the ecclesiastical approach. The priest can use his authority to get his white parishioners to accept Negroes. The lay person on the other hand has no such authority and must depend on persuasion, love, and the force of his own example.

Dixie Mason (obviously it is a pen name) has been working patiently toward the integration of the sodality in her Southern parish.

Dixie Mason: I'd like to introduce you to a minority group. You've most probably never heard of this one. It's composed of little people in many walks of life whom, for want of a better classification, I'd call, "undedicated lay apostles."

They are the Southerners who go about their work of bettering race relations quietly and patiently, thanking God for the tiniest of results and praying for perseverance when setbacks come thick and fast. They are "persecuted" by those with whom they work, and paradoxically, by "dedicated" lay apostles themselves.

And yet if you told one of them that he was doing wonderful work for the interracial apostolate, he'd probably say, "What's that?" and he'd be serious. He has no idea of being a "dedicated soul"—he's doing it because it's the Catholic thing to do.

The undedicated interracial apostle is spasmodically visited by dedicated lay apostles from the North who have come down for two weeks to "study the situation" in the South. During the course of conversation, "undedicated" is asked the inevitable question by "dedicated": "Well, tell me, *what is being done* down here?"

And thinking in terms of accomplishments up North by Friendship House, the Catholic Worker, YCW and similar groups, the Southerner says, "Not much," and buries his nose in his coffee. Many times the Northerner takes this to mean inactivity instead of humility, and does not bother trying to find out what "not much" means. Let's see.

existing church organizations

One of the most fertile fields for indoctrinating on the Mystical Body of Christ is in church organizations down South. Some are still segregated—one for the colored, one for the white. Sizing up this situation the Northerner says: "That's un-Christian." And he is right.

Now let's examine the predicament of the "undedicated" Southerner who wants to do something about it. In contrast, the Northerner who comes South will arrive in a strange town or city to work among people he doesn't know and who don't know him.

But the Southerner joins a church organization, say the Daughters of Mary (mythical) in her parish. The neighboring colored parish also has a Daughters of Mary, with the same purposes and objectives, but the governing council of their Daughters is segregated from that of the white. According to the doctrine of the Mystical Body they should be united, for Mary knows no color line. The Southerner with the Catholic outlook knows this. Her job—to educate others to it.

So she joins the Daughters of Mary *in her parish*. Consequently she knows most of the women therein. She has gone to school with them, played cards with them, worked with them at parish fairs, met them in the market or grocery, rejoiced with them over births, graduations, and Communions—cried with them when sickness or deaths came.

She gets to know the rest intimately, in a very short time, and takes them to heart, as Southerners will. Should she be elected head of the group, she will join the governing body, and within another short time will soon get to know the women who head the other parish units.

where do they stand on "race"?

I should inject here that, although it may sound strange, one can know a friend intimately down South and not know his "stand" on race. It is something that isn't talked about—like politics and religion—because it might start an argument.

So in a church organization it is more than likely that the Southerner who wants to do something about integration will not know her friends' position on race. She must feel them out by subtle conversation or listen carefully for chance remarks. About ten years ago it would have been fairly easy, for those remarks, mostly insulting, flowed freely. Perhaps even five years ago one would have known better than today. But now a new attitude has developed and one doesn't go around saying nasty things in public. Before, most people would have agreed with

any disparaging remark made about a person of another race; and five years ago they may have disagreed but remained silent, but today there are those who would disagree, and volubly.

However, one doesn't usually "make trouble" unnecessarily by volunteering his views on race. So when the subject comes up—perhaps prompted by a collection for the Negro missions, or for a Negro church that was damaged during a storm, from the conversation that ensues the Southerner learns which of her friends are "for," which "against."

So should integration of the Daughters of Mary come up, and some of her best friends object, should she tell them: "You can go to hell if you don't believe that a colored Daughter of Mary is as good as you are" (as indeed they can)?

If she does, her attitude will turn the group against her and close their ears to anything else she has to offer. Then she can pull out in a huff. And what has she accomplished?

infiltration

But suppose that the truly Catholic Daughter decided that there was mission work to be done right in her own parish Daughters of Mary, and by her example she could educate and bring her friends around to the proper attitude. Suppose she got other friends in the parish, whose views she was sure of, to join the group and infiltrate with their message of tolerance by planned "chance" remarks. (Communists have used this technique to advantage, and of course those who are trying to bring about better relations between the races down South are often accused of being Red, among other things.) It would take time, but with the grace of God, she and the others could save the whole group, instead of resigning in a flurry of tempers and leaving no one to educate or indoctrinate.

Isn't this person as much a worker in the interracial apostolate as any Friendship House staffer? And many Southerners are doing just this.

But it's a long-range program and a tedious road, with many a heartbreak along the way. One may get the cold shoulder from friends, or lose a lifelong buddy, and it's not easy. Perhaps the greatest problem is not to give up—and what a temptation it is—not to be discouraged, but to keep plugging when the end is nowhere in sight. One becomes so grateful for such little inroads—for instance, conversion of "borderline" cases who just needed a little support to voice their opinions along Christian lines. But sometimes God doesn't let one see his progress, and efforts he thought were bound to bring results fail.

Another problem concerning segregated church organizations is that several have lost sight of their original objectives and instead of being vigorously apostolic have degenerated into pietistic little groups that open with a prayer, listen to the minutes and treasurer's report of the last meeting, hear five minutes spiritual reading from some "nice" gushy book, and spend the rest of the time deciding when the next meeting is going to be.

it's not easy

Who will have the courage to join such a group, offer leadership in restoring it to its true character, get friends interested, and educate it in the doctrine of the Mystical Body? That's asking for people with the combined courage of Joan of Arc, the love of the Little Flower, and the talents of all the saints put together. And yet many have undertaken it. Oblivious of their unworthiness and placing what's ahead into the hands of divine providence, they have launched out into their "undedicated" apostolate.

Then how many setbacks come from the clergy down South! Some spiritual directors of church organizations are themselves prejudiced, and hamper the activity of the laity in the field of race relations; but this is only human deficiency which is not remedied by putting on a Roman collar. They too must be shown through example that white and colored can work together in Christ. Indeed they have been shown through interracial conventions and institutes (heretofore unknown or rare in the South) that it can be done.

"it's not interracial"

Sometimes even interracial organizations specifically dedicated to promoting better race relations are problem children in their approaches and attitudes.

A friend who headed a Catholic women's organization in a large southern city once told me how she had spoken to several of the white members of a Catholic interracial group dedicated strictly to enhancing the lot of the Negro to ask them to join her group. Their reply, with upturned nose, was: "Oh, we couldn't possibly join. It's not interracial."

She was well aware of that and thought that their efforts would have done much toward accomplishing the integration of the white and colored groups. But they preferred to stay in their own interracial group where they felt much more was being accomplished much faster and where they were all of one mind concerning race.

So she worked without them, and found others within her own organization who supported her. (This is the most encour-

aging experience. To find support, *Deo gratias*, where one doesn't expect it.) Today that group is interracial, and now that it is, she is still waiting for her dedicated friends to join. I'm glad she didn't hold her breath.

This is not meant to criticize the dedicated. It is a plea for understanding from those who might think that *nothing* is being done in the South. Sure, several Catholic groups aren't integrated—but something is being done. Many are working quietly, sometimes undercover, not to irritate, nor to hurt feelings and stir up emotions unnecessarily so as to make it impossible to bring about the required end.

facing the realities of a situation

I know of one white parish where some young girls have begun a catechism class for a square block of Negro children who live within the bounds of the parish. Many of the children go to a Catholic colored school connected with the Negro church twenty blocks away. The white church is only two blocks away. Classes encompass stories from the Bible, games, singing, and coloring, and meet on Saturday evenings in one of the houses of a colored family.

Here is an example of one type of criticism they might meet from a northern viewpoint:

"Big deal. You Southerners think you're doing something just because some white girls have taken some colored children under their wing. Why the separate but equal business? Why not insist on opening up the regular catechetical classes for white children to the colored?"

That's the theoretical side. It looks good on paper, but it doesn't take into account the effects and defects, and ignores what Frank Sheed might call "a realistic view concerning man existential."

Let's see what would happen:

When the white parishioners would see colored children going into their school and sitting in the same classrooms, a big hubbub would break out. In the first place, I doubt that many colored would even venture into the building—feeling that for the insults and trouble that will follow it's not worth it. But suppose one or two courageous families would stick it out. Several of the parish children will be withdrawn and emotions aroused. Everybody will be angry at everybody else and colored and white will have gone through an unhappy experience concerning the Church.

What about the instruction of the rest of the colored kids in the parish who wouldn't show up at the school? They average four to a house. And what about training the white children who would be withdrawn?

Respecting man's defects

We must anticipate these problems down South. As Sheed says: "There is a sense in which we must respect man's defects—not as defects, of course, but as facts. We must not act as if they were not there—which is the common fault of the designers of Utopias. By all means work for the improvement of men, but do not proceed to build your social order as though you had improved them till you have."*

Having thought it out, the best course of action seemed to be this:

One Saturday the three girls visited the Negro block and knocked on every door to ask whether there were children whom the parents would like to send to catechism classes. The response was favorable. The following week the survey was completed, and the week after that notice was given that the class would begin in seven days. As of this writing the class is well under way and everybody is getting along fine.

But in connection with this incident, it must be stressed that without the advice and help of a zealous young white priest the class most probably never would have come about. He had set up the project by frequently visiting the Negro section, being "seen" in his priestly garb, playing with the kids and endearing himself to the parents. From there it was easy.

And the parents can't help but feel kindly toward those who cared enough to come to them to bring Christ into their midst by teaching their children.

loving chance

So the key to the situation seems to be *love*. How greatly it will tell in the end. So pray for the South, will you? And give us a chance. Not a fighting chance, but a loving chance.

Sheed's passage on realism from *Society and Sanity** strikes me as pertinent here: "One does not lightly plunge in to remake others. When the decision is for action, then reverence for the essence of man intervenes again. Man's essence is decisive as to the object of our reforming action. It must also guide us as to the process. We must try to restore man to the kind of being he essentially is, and we must try to restore him by means that take

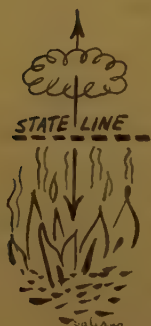
From *SOCIETY AND SANITY* by F. J. Sheed, copyright 1953 Sheed and Ward, Inc. New York.

account of his nature. If the defect is in the seeing, so that he does not see reality aright, we must try to show him, to help him see, not compel him to say that he sees what he doesn't, or psychologically condition him so that he sees whatever we want him to see. If the defect is in the will, we must try to persuade him, not brutalize or terrorize or psychologically mutilate him so that we have imposed our will upon his—a wicked thing, no less wicked if we use the most advanced psychological methods to do it kindly. . . .”

On the grounds of this quote I hope I'm not accused of being a gradualist—a word I despise with a purple passion.

One must make his feelings known when race is brought up—but it must be a logical discussion and not an emotional one. It's the hardest thing in the world to travel by train when one would like to go by jet plane. But if one can carry a whole organization to the interracial pearly gates by train when he can only fly himself by jet, even though it takes longer, isn't the end worth the while?

But the train has to be engineered, and those aboard need someone to throw coals on the fire to kindle the flame—workers to help the passengers get on—and to feed them along the way. That's the service being performed by the undedicated dedicated of whom I speak, who are not doing much—not much at all.



Segregation in eternity?

Of that we have to tell:

If you're good you go to heaven

If you're bad you go to hell.

The Picture's Not All Bleak

THIS article we found extremely encouraging. Betty Schneider, Director of Friendship Houses in the United States, is in a position to give a realistic view of interracial relations.

Betty Schneider: Ask the average white American how the Negro lives, where he works, and where he prays, and he is apt to come up with some paradoxical answers. He may be convinced that Negroes live in over-crowded ghetto areas, because they are "happy" living there, while he is equally sure they are trying to "invade" white neighborhoods. The dirty, unskilled jobs he identifies with the Negro, but he thinks of his driving a Cadillac and living a happy-go-lucky life of ease. At times appalled by the unfairness of discrimination, he can be equally appalled if a Negro comes on his job or moves into his neighborhood. He has been known to accept blithely service from a Negro sales-clerk, and ten minutes later to state adamant unwillingness to do so—as a recent survey in the New York area showed.

If Catholic, he might be surprised to find that there are Negro Catholics, yet fear that his parish school will be overrun with them when he hears that they are accepted. He laughs at the Rastus-type joke, which the Negro doesn't think so funny, and misses completely the ridiculous type of humor involved in cases of discrimination. (I'm reminded of the custom which kept even the white dogs of Negroes from being buried in a segregated dog cemetery, and of a recent situation in a northern city where an interracial group was refused entrance to a benefit given for the African Missions.)

All these inconsistencies and many more are a part of that enigmatic situation which Gunnar Myrdal in his famous study of 1942 called *The American Dilemma*. One portion of the dilemma is the fact that no matter how far away from knowledge or experience in interracial matters the man on the street is, he is apt to have definite opinions. Yet, for all his sureness, he rarely sees the Negro as a citizen like himself, with similar interest in jobs, a home, church, school and recreation. How to cut through the web of emotional feelings and give a grass-roots education is an important question.

first experience

My education in racial relations began at nineteen. If I had to find the exact moment, I would probably put it on a bright Sunday morning in June of 1938, when Mr. Romero, our landlord for the summer, opened the front door of his Harlem home and showed us to the kitchenette apartment which was to be ours. A girl friend and I had come to spend our college vacation as volunteers at Friendship House, a Catholic interracial center in the process of being organized in New York's Negro city with a city.

I've often laughed with the Romero family as we have looked back on that Sunday morning. Apparently all the things I had expected to find in a Negro home registered on my face. The one thing I wasn't prepared for was a family a great deal like my own, middle class, interested in politics and baseball, and different as I discovered later, only in the fact that the middle-class standards were maintained with a greater degree of effort.

Through the years I've retained a constant interest and personal contact with interracial matters in New York and Chicago, and more recently in many parts of the country. The experience has been an encouraging one, for disturbing as the picture is today, placed against the ideal of what democratic and Christian communities should be, there is much hope in the progress made since that summer of 1938.

a major revolution

A look at the record, in the words of a late and well-known New York governor, tells a story. "Facts and figures modest themselves," says *Time* magazine in a recent article on the United States Negroes, "are symptoms of a major revolution in the life of the United States Negro, only half noticed by the rest of the nation." It would take a Pollyanna to gloss over the fact that the fifteen million Negroes in America still suffer because they are denied a pursuit of happiness on an equal basis with whites. They still are the last hired and first fired, still do the meanest jobs for the lowest pay, still pay exorbitant rents for substandard housing, often have to fight for the opportunity to struggle for their rights. But there have been some phenomenal advances.

From a need for bread and butter jobs in 1938, the situation has changed to a need for better jobs and upgrading at the office or factory, where there is still a great deal of discrimination to be fought. The Negro wage-earner today makes four times as much as he did in 1940, compared to the white wage-earner's two-and-one-half times as much. Yearly income is still no more than

one-half that of whites. Ten years ago it was only thirty-five percent. A new and interesting trouble asserts itself every now and then as jobs open, for which there are no qualified Negroes—an understandable yet unfortunate lag that comes because for generations many job areas had a closed door.

Evaluating this economic progress can bring some confusing conclusions which I feel more qualified to spell out than analyze sociologically. Its foundations are discovered in the break out of rural and domestic economy into one that is urban and industrial. Twice as many Negroes are in industry as there were in 1940. They make up eleven percent of the total number of industrial workers in the United States. The machine, often considered degrading and evil, has brought apparent benefits. In its lack of prejudice it has proven an equalizer. Negroes have taken their place on machines alongside white men to earn a wage that is a step toward life on a human level. That level was never achieved in a rural economy of the South, where for generations the Negro was a tenant sharecropper or less.

the move North

The move in industry is connected with vast migration to northern cities. Working in a northern city, struggling day by day to help families find a few rooms in which to live, I have often thought that staying in the Deep South in a more settled economy might be the better answer. Yet the picture reverses when one hears the views of Negro leaders in the South, whose constant advice to the young Negro is "Go North, where you can fight for your rights."

As Father Le Bauve of a Negro parish in Lafayette, Louisiana told us recently, "Success to the average Negro parent of the South means getting his children out of grade or high school, so they can go to Chicago or Los Angeles."

Though the housing conditions to which the migrant comes are often deplorable, there's the possibility of a pay check and hope for the future. With it, the Negro seems to be going through the same cycle as all the European immigrants who came, as he, poor to northern American cities. From them he has inherited the "ghum areas" in which he has been forced to live. Unfortunately, the color of his skin has given him a visibility which has stopped him often from moving into decent housing when he hits the four to five thousand dollar a year class. That he is doing this reasonably often is apparent in the growth of the Negroes' annual income to fifteen billion dollars, a figure almost equal to the national income of Canada.

It is the little things that sometimes tell the story much better than the broad movement or statistic. Going to Masjidat al-Islam, the parish where I have resided for the greater part of the past ten years, makes economic progress much clearer to me than any sociological study or an article in the Chicago *Sun Times*. Friends who have jobs, teen-agers who are working and going to college (there has been a twenty-five hundred percent increase in college enrollment since 1930) and well-dressed youngsters, give a whole new picture of what a regular income for Negroes has done. This picture is, in the main, material, but nonetheless reassuring. The Negro driver, for example, who aspired to a position with the Transit Company and finally made it, now has been given the opportunity to save for a new home outside the ghetto, with a little more assurance that his hopes will be realized.

Other patterns that are a necessity in the ceaseless struggle to keep up with segregation-made rents and other living costs are fortunately breaking down with the improvement of Negro family income. Notably, the common incidence of mothers working outside the home, resulting in a form of matriarchy, is lessening. Mother working because father can find no employment—seems to be on the way out as conditions improve.

Figures and statistics take on a flesh and blood meaning when seen in the concrete, in the form of mittens and warm coats for children in the winter, and milk to drink on the family table. There's a growing middle class who, for the first time in appreciable numbers, have risen above the level of the struggle for mere over head, good food and decent clothing.

Signs of Negro prosperity are developing, even though the roofs on which forests of TV antennae have grown are frequently dilapidated. It is housing which is still the most depressing feature of the Negro's life. It is also within this area that the viciousness of denials and privation is most manifest. Overcrowding plays a big part in the dilapidation, along with the fact that Negro areas are, as a rule, wornout areas.*

Cadillacs instead of homes

The obvious comment—why not buy or fix up homes instead of buying television—has an answer. "Ain't no one stopping them from buying cars, but they don't let them buy homes," is the quick retort of the eleven-year-old son of a Catholic Interracial Council officer, irritated when his teacher began repeating the story of how Negroes buy Cadillacs instead of homes. There

* For a further account of the housing problem among Negroes read INTEGRITY's article on HOUSING, still available at 25¢.

truth in his reply. The home is not so easily bought when none is available within the designated Negro area, when suburbs of new homes are closed by gentlemen's agreements, and when homes for sale in so-called white areas in the city have the double indemnity of out-of-reason prices, and the possibilities of slights, snubs and violence.

Cars and TV are often a compensation for denials and frustrations, but at the same time an inadequate escape from the need for homes and living space. Three times as many Negroes as whites live in unfit housing in Chicago, paying about as much rent for vastly inferior housing. Home ownership of Negroes has advanced two-thirds over 1940 in the nation. Twenty percent of Negro homes over the country are overcrowded, compared with five-and-a-half percent of white homes.

The ignorance of the white American hits hardest as it touches on the Negro's need for a home. His reluctance to accept the Negro as a part of his community, his fears and prejudices, make a dual housing market possible—one price for whites and a higher one for Negroes. It is the bogey of declining property values (a myth which is well-used by unprincipled real estate interests, who profit by the small available supply and the large demand for homes, to add to emotional, unfounded fears) that keeps the average Negro living in a slum.

Nevertheless the picture is not all bleak. A Supreme Court decision of 1948, declaring restrictive covenants (agreements in leases that owners won't rent or sell to a certain group) unenforceable by law, has opened the way out of the ghetto. Over twenty-five hundred families have obtained homes outside the traditional areas in Chicago since that decision. The Chicago Real Estate Board reports a higher proportion of Negroes buying homes in 1953 than whites. And Chicago is not, by far, one of the hopeful points in the country as far as advances in this direction are concerned.

Civil rights

The National Catholic Welfare Council in a 1953 report noted "barring a great economic recession, the country will continue its forward march toward the attainment of civil rights." The consensus among Negro leaders points to the fact that, though this progress has taken place in generally good times and in a war-time economy, it has been too solid to be rolled back easily.

Fair Employment Practice Laws have been initiated in eleven states. Their value can be seen in the number of Negroes who are quietly and firmly attaining positions outside the traditional

areas where Negroes have always worked. Also in the matter of educating the general public on the merits of the issues, the proposed laws have been of immeasurable help in creating an awareness of the problems at stake, even when the measures themselves have failed to pass.

The political arena is an interesting one, not only because so much change has taken place so rapidly, but because of the revolution to which it points. In 1938 the South had three hundred thousand voters, and now it has more than a million registered voters. With poll tax beaten and intimidations on the way out, it is hoped that there will be three million Negro voters by 1956. Placing these votes in the strategic positions they hold in the areas of the large electoral vote in the North and in the numbers in the South, one can see that the political strength of the future if rightly used can do much to better the whole living for the Negro.

Catholic leadership

A Friendship House of 1938 talked of "an apostolate of the Negro by the Negro," and no one thought to question that arbitrary division in the light of Catholic teaching. No one asked, "Why not Catholic leaders, Negro and white, working with the Church that is for all men alike?" Time and work and thought had not been given to the inconsistencies of the "separate but equal" pattern, which had been a part of American thinking from the time of the Supreme Court decision of the late nineteenth century. Applied to the South, it was practised also in the North. Up to now it was built a great share of the mission work of the Church; in the South, because that seemed to be the only way it could be established and maintained; elsewhere, because not sufficient thought had been given to its impracticality and to the inevitable results.

Here, as in every movement that makes for moral and social progress, kindly and effective forces have been at work. Who can assess their real importance or explore the sources from which the fruit has come? One could not fail to sense the influence and impact of a Father John LaFarge in his insistence on integration and in the formation of the twenty-four Catholic Interracial Councils in which he has played an important role. Friendship Houses of which there are five working in interracial relations in the United States, have been concrete examples of Catholic interracial living in the heart of Negro ghettos.

Landmarks in the destruction of segregation patterns, with Catholic institutions with a southern exposure, have been the 19

decision of Archbishop Ritter to end segregation in the parochial schools of St. Louis; the quiet but direct move that Archbishop Boyle has taken in Washington, D. C., integrating the parochial school set-up; the Propagation of the Faith Report from Rome in 1950 noting that "Any large scale conversion of the Negro is an illusion, unless and until, clergy and laity are completely purified of their approval of segregation and the ramifications of it in housing and employment, in fact in all areas of human living."

More recently the merging of two parishes—white and colored—in North Carolina, with the pastoral letter of Bishop Vincent Waters of Raleigh explaining the action, and the pastoral letter of Archbishop Joseph Rummel of New Orleans asking for the elimination of segregation in the churches of his See, have been matters of major interest not only to Catholics but to the secular press. Because of the continued action on the part of Catholics toward making American democracy work, *The Chicago Defender*, a leading Negro weekly, has named the Roman Catholic Church to its role of honor for 1953.

In the broad advances Catholics have played an important, small part. (John O'Connor of the Washington, D. C. Catholic Interracial Council pointed out recently that the work Catholics have done is of fine quality, but the numbers doing it have been few.) Particularly heartening is the fact that the experience in the integration of Catholic schools, in St. Louis and the District of Columbia notably, has been of help in the recent hearings of the Supreme Court toward the decision on segregation in the elementary schools of the South.

This decision, which might be forthcoming before this article goes to press, may be more important in the whole scale of advances than any since the Emancipation Proclamation. It deserves more than the short treatment it is being given here, for should the abolition of segregation in schools become a reality it will affect not only schools but the whole of life below the Mason-Dixon line. Should "separate but equal" be upheld, the cost of equalizing the dual school system will be so great, in NCWC opinion, that it is unlikely that the southern states will be able to bear the cost indefinitely. Abandoning of segregation will eventually have to take place.

In these basic areas of living, and in all the others, from integration in the Services with its encompassing influences to Jackie Robinson's joining the Dodgers, forces are at work putting discrimination on the defensive, if not out of the running. Full and equal opportunities for all are on the march.

moral progress

Living in the mainstream of the quiet but constructive revolution that is taking place has been neither as dramatic as the eager-eyed apostle would see it, nor as unrewarding as the "god-willed" bigot would concede. It has taught some things well. It has shown the sweat and tears back of a small advance like the opening of a school to Negroes and the relative ease in the act of change. It has highlighted the reality of planning, dedication and work behind every gain, whether it be a change in union policies, a court decision opening southern colleges, a fair employment law or the integration of a parish sodality. Even the successes that have just seemed to happen, like a TV show with an interracial cast, can be tied back to long, hard work, patience and good humor in the working and the waiting for them to happen. (There are those who say that TV in its presentation of integrated league baseball with its Negro players has done as much for equality as most legal victories.) Experience has shown the intractable racial problem for what it is. As the Negro gets above the fever of struggle for survival, his difficulties can be seen with a little more perspective. Not basically economic, nor social nor educational, they begin in the white man's mind and his morality.

With a *Time* reporter, I would agree: "The most hopeful fact about the Negro's progress in the last decade is that it could not have been possible without some moral progress by white Americans."

THE HALF BREED

Boy with pink-tan face
doe-eyed,
scrawling pictures of wars and dogs;
(They will scoop your heart out.)

You don't belong—
There is no space for you—
You join the unjoinable too closely.
Negroid nose
and white man's skin:

Sit by yourself
Lie by yourself
Die by yourself.

BARBARA L. SAMSON

The Puerto Rican and the Church of New York



THE recent, attempted Congressional assassinations have put the Puerto Ricans in the headlines. We think Father Kelly's article will surprise those who think that the Puerto Ricans' coming to the United States is an insoluble problem. Curate at St. Monica's in Manhattan, Father Kelly has conducted sociological surveys in New York and Florida.

Rev. George A. Kelly: Just as soon as American priests and parishes begin to settle down to a period of consolidation and penetration, after an eighty-year period of assimilating millions of immigrants, a new outside challenge is presented to them in the form of Mexicans and Puerto Ricans. We in the East are likely to be preoccupied with the daily flights from San Juan. Yet this migration is merely part of a general mass movement of Latin Americans northward to the prosperous land of the *Yanqui*.

Whatever long-range advantage will accrue to the American Church because of this accretion, it is equally true that large numbers of Spanish-speaking people within coastal dioceses will create a problem of the first magnitude.

a unique situation

The American Church and dioceses like New York are unique in the history of the Universal Church, in this respect at least, at no time did any local branch of the Mystical Body over so long a period have to work with so many newcomers whose backgrounds, ground, culture, and religious customs, as well as language, were so varied. One would have to go back to Spain, Gaul and Italy of the fourth and fifth centuries A.D. to find an invasion of people paralleling the American experience. Since 1820 more than thirty million immigrants have come to our shores and remain here. Half of those immigrants have been Catholic and since 1900 more than a million Catholic immigrants have appeared here. Is it any wonder then that the American Church has never devoted its full power nor its full energies to converting native Protestants or to dealing adequately with the question of Catholic leakage?

This background enables us to understand why American priests are able to greet Puerto Rican migration to New York and its environs with a certain amount of calmness and assurance. They remember the five million Italians who have made America their homeland and have been productive for the country and the Church.

As far as the Church of New York is concerned (and in spite of efforts to relocate them elsewhere, this city for many years Puerto Ricans will remain their only continental home) there are no significant differences between this and the Italian problem. It is not merely a question of numbers. Before 1941 only sixty thousand Puerto Ricans lived in New York. In almost every year since the end of World War II that many Puerto Ricans have settled in and around New York until today it would be safe to say there are about five hundred thousand. As long as peace and prosperity last, and their marriage and birth rates remain high, we can expect a growth in population to such an extent that within ten years there will be about one million Puerto Ricans in New York.

not staying in a ghetto

This would not be significant except for the fact that the Puerto Rican masses reach New York at a time when other Catholic national groups are declining or moving elsewhere. (When the Italians came here they had to move in with Irish, German and Slavs who were equally thriving.) Furthermore there are more social, economic, and political opportunities for a minority group in 1954 than in 1914. And being hard-working and

ressive (much more aggressive than the Italians) the Puerto Ricans are seizing these opportunities. Even though the Italians in our boyhood neighborhoods were more numerous than the Puerto Ricans are now, the Italian language was never as prominent then as the Spanish tongue is today. New York is just becoming a bilingual city with Spanish the second language! Business and professional people, as well as religious and civic leaders, are almost forced to learn Spanish because the Puerto Ricans have penetrated more neighborhoods in a short period than any other preceding national group. Italians, Poles, and Jews, to take the obvious examples, remained in a ghetto at least long enough to adjust to the new way of life. Not so the Puerto Ricans. They are Americans, conscious of their birthright, intent on leaving "Spanish Harlem" with greater alacrity than the Italians left "Little Italy."

But even if only the housing shortage and overcrowding were driving them, there is still little room for doubt that Manhattan will shortly be a Puerto Rican colony. All Manhattan and Bronx parishes, save a few, already claim Puerto Rican parishioners. The mobility of these people, however, will have one advantage for the Church. While discrimination against Puerto Ricans in new neighborhoods will impede the work of English-speaking priests, it will be far easier for priests to make contact with them when they are so widely distributed. The Redemptorists have an almost impossible job in lower Harlem with one hundred thousand Puerto Ricans concentrated there.

neglected people

If dispersion is an advantage, it will be one of the few advantages enjoyed by the Church of New York in dealing with these people. In terms of Catholic performance they leave much to be desired. Many of those who migrated from the rural and hilly regions of the island have never been baptized, more still are inadequately instructed, and proportionately few have any sense of religious duty. The invalid marriage and the common law marriage seem to be part of their heritage. The rate of illegitimacy is high, but much of the vice and violence attributed to them would diminish to normal proportions if they were not forced to live in such squalor.

Perhaps nothing tells the story better than a comparison of some elemental statistics (more or less true for 1953) describing the Church of Puerto Rico and the Church of New York:

	<i>Puerto Rico</i>	<i>New York</i>
Catholic Population	2,300,000	1,500,000
Diocesan Priests	62	1,100
Religious Priests	245	1,100
Ecclesiastical Students	131	2,700
Parish Churches	107	3,000
Elementary Schools	49	2,000
Students	14,000	131,000
High Schools	17	1,000
Students	3,000	34,000
Colleges	1	1,000
Students	1,250	16,000

how will other Catholics react?

If these figures represented the whole picture it would be a depressing one indeed. The popular stereotype of any minority group is never complimentary or hopeful. The Anglo-Saxon culture especially, to which American Catholics are integrally joined with its emphasis on efficiency, social isolation, material prosperity and small families, will not easily accept Puerto Ricans with their strange customs and different language. The natural tendency of these people to live and play, if not work, among their own kind is called clannishness. Any negative reaction they may have against the hostile environment in which they live is labeled aggressiveness and ingratitude. If they get ahead they will be called "pushy"; if they are indifferent to social climbing they will be called lazy. The sins of the few will bring popular indictment of the whole mass. The process of assimilation of Puerto Ricans by the American Church will not be easy, and the Catholic community will have to understand these steps in the process and accept these newcomers as part of their own family to an extent uncalled for by natural inclination and social convenience.

It will be important for native Catholics to realize that the Puerto Rican people have a contribution to make to the Catholic community of New York. There is an element of snobbishness toward the Puerto Ricans in the conduct of New Yorkers *until just a few years ago were themselves being snubbed*. The social inadequacies of the Puerto Ricans (these inadequacies determined mostly by the prevailing Protestant and secular mores) are merely temporary irritations which will pass away with assimilation. In a time they will be more unwashed, their crimes more earthy, their diction imperfect and their food quite spicy. These things do not count for much in history.

What they have to offer us

In four ways the recent Puerto Rican migration can redound to the ultimate advantage of the Church: their *numbers*, their *Catholic culture*, their *family life*, and their *ceremonial*.

Suburban parishes are already expanding at the expense of the metropolitan Church. Yet the Church plants in these cities, particularly in old cities like New York, the schools, the hospitals, the social centers, otherwise threatened with diminishing utility and not oblivion, can easily be used to serve the Puerto Ricans. And since the buildings are almost all paid for, no undue burden need be placed on these already overburdened people. Before a decade has passed a majority of the nominal Catholics in the Archdiocese of New York may be Puerto Rican in birth or origin and vital to old Catholic neighborhoods.

Practicing Catholics sometimes are amused by any serious effort to claim all Puerto Ricans for the Church, so poor is their observance of religious duties. Yet for all their failures in this respect and their lack of instruction they are the inheritors and progenitors of a great Catholic culture. There is an otherworldliness and reverence about their thinking and speaking which is distinctly Catholic. The Puerto Ricans fall in line with things Catholic so easily. Their values have a Christian flavor. For one thing they are not materialistic. They have great charity toward their own and the unfortunate (even the New York Department of Welfare attests to this). Their faith in divine providence, devotion to the Virgin, and basic simplicity are offshoots of the well-planted Catholic culture derived from Spain. Anti-clericalism, evident in other Latin peoples, seems to be absent in their attitude toward American priests, if not from their make-up. Government workers, theirs and ours, have tried to secularize them. Evangelicals and Pentecostals have tried to protestantize them. The amazing thing, when one considers the religious ignorance of these island people, is the small success enjoyed by both groups of zealots in spite of the few religious demands made by the Protestants, the appeal to self-interest made by the secularists, and the millions of dollars spent encouraging these people to apostasize.

The point emphasized here is that this deep-rooted Catholic culture will be a useful leaven in our modern urban society where Christian values are not accorded prominence much less sanction. Unless the apostles of the new order are more successful missionaries than we (and succeed in secularizing the Puerto Ricans),

the children of these newcomers may be helpful allies in New York and elsewhere in creating a more Christian milieu.

saving family life

Nowhere may this be more obvious than in the matter of family life. Notwithstanding obvious marital shortcomings, there is little question that the Puerto Rican people love children and are devoted to family life. If their presence only slows down the disintegration of family life and by remaining family-centered restores to city streets the playing children that were once New York's great glory, this will indeed have been a great contribution.

Finally, the Spanish penchant for fiestas, processions, and ceremonial, if modified to harmonize with American practicality, may help us to overcome one of the serious defects of the Irish-American Church, namely, the prosaic manner in which we approach the liturgy and religious rites, particularly on the parish level.

the Archdiocese of New York

Since three quarters of all Puerto Rican migrants are settling in New York, it is this Archdiocese which will set the pattern for future handling of the problem. One of the most immediate tasks has been to identify the Church with the needs of this people and their aspirations. Casita Maria, founded twenty years ago, was the first institution of any kind in the United States to deal specifically with the Puerto Rican problem. The work of these lay people, added to the efforts of parishes and religious communities, was not sufficient to give the Church leadership in the field of Puerto Rican affairs. This has been accomplished by Cardinal Spellman's identification of his person and his office with the interests and movements of the Puerto Rican people. He has dedicated their churches, presided at their functions, established welfare centers for their poor. Under his sponsorship San Juan Day, a religious fiesta, has become *the* holiday for Puerto Ricans in the United States. The appointment of Monsignor Joseph F. Connolly as Coordinator of Spanish-Catholic Activities and the work that has been done by this office in a short while have made the priests and religious of the Archdiocese Puerto Rican conscious.

Signs of changing times are beginning to appear. The number of Puerto Rican baptisms and marriages are on the increase; their children are being registered significantly in the parochial schools in non-Puerto Rican neighborhoods, Catholic high schools already teach a goodly number of Spanish youth. More than a hundred priests in New York now speak Spanish and Spanish

names are beginning to appear on membership lists of parochial societies situated in Irish and Italian neighborhoods.

back to the missions

This encouraging evidence and hopeful promise does not lessen the magnitude of the challenge that faces the Church of New York. As Monsignor Connolly puts it, "The foreign missions have come to Broadway." Priests accustomed to dealing with people who come to Church will now find themselves dealing with people who do not come to Church even in death. However, Good Friday was followed by Easter Sunday, and the Ascension by Pentecost. The Puerto Ricans will have their Pentecost.



RESTRICTED

The Christ in Anglo-Saxon guise

Mr. Home-Owner greets with happy eyes.

But Christ Who comes in black or yellow

Had better move near some other fellow!

On Race and Racism

THE CATHOLIC CHURCH AND THE RACE QUESTION

By Rev. Yves M. J. Congar, O.P.
UNESCO, \$.40

One could quote this excellent pamphlet in its entirety with the greatest enthusiasm. In fact, one can hardly resist the temptation to wave it triumphantly at those

who question: "Can anything good come out of UNESCO?" Father Congar's paper did, thank God.

In his introduction he says: "Theology can tell us what the meaning of race and racism is for man—man as spoken of in the Revelation, that is to say, man made in the image of God and called to the communion of the Father in Jesus Christ. This is all that the present booklet will attempt to do." He continues: "The question is not altogether a simple one. There is racism, and there are the facts of race. Racism, carried to its logical conclusion, is a doctrinal tenet, a theoretical rationalization and so-called justification of racial prejudice; it takes practical shape in certain more or less violent forms of discrimination. But, as the sub-structure for such a doctrine, there are actual racial facts, mingled in a series of very complex historical contexts. Sometimes the degrees and gradation between those facts and minor measures of discrimination are almost imperceptible. Although extreme forms of racism are easy to condemn and indeed stand self-condemned, the right attitude to adopt in the face of this or that racial fact is obviously far less clear."

The booklet is divided into two parts. "First, there is the plane of principle, in which we shall be led to condemn racism absolutely. Second there is the plane of racial and historical fact, in which we shall see how Christianity has acted and what its attitude in practice is."

In the first part, asserting the unity of human nature, Father Congar says: "Christianity affirms unity not only at the beginning; it affirms it at the end, as something towards which the world is moving. . . . Man was made one in the beginning but, as it were, in a unity of solitude. God's plan, with Jesus Christ as its decisive instrument, consists in proceeding from this unity of solitude to a unity of plenitude, developing in their many and varied forms, the almost infinite potentialities inherent in the human being. It is therefore normal and right that humanity should exist and develop in the form of a multiplicity of races, peoples, cultures and creatures of every kind. Christianity's programme itself wishes it so, for it is a programme of catholicity as well as of unity."

The author continues: "Christianity attaches to the existence of different peoples, and contingently of different races, not merely a human and earthly value, but a Christian and providentially intended value. . . . Unfortunately, human egotism and pride (from which none is free, for each of us receives at birth a nature inclined to evil) ceaselessly transform differences into antagonisms, and diversities into causes of misunderstanding and fratricidal quarrels."

All men have a common origin and a common destiny, are sons of a common Father, and share a universal redemption. "There is no more

a Church for each race or nation than there is a God for each race or nation." Recognizing the human factor in God's work, the Church adapts itself to peoples and races by allowing different rites and languages. "But at no moment can this mean that there would be a Nordic or Slav church, a Nordic or Slav truth. In adapting itself to man the Church must at no moment become the servant of an egotism dictated by pride and sectarianism, and thus betray the Gospel. It seems clear, from all the Gospel tells of Jesus, that if He learnt of the existence of Negro churches to which whites were not admitted, it is to such churches that He would go, and that in Pretoria or Cape Town He would travel in compartments reserved for Indians."

Father Congar then goes on to treat of racism as a pseudo-religion, and racism and eugenics. He remarks: "There is no more unthinking passion than a group prejudice against another group, and as nothing is easier than to associate contempt or prejudice with some physical detail or feature of the outward behaviour of others, the racist becomes the slave of a psychological complex which undermines the very foundation of love in him. St. John, the apostle of love, tells us: 'Whosoever hateth his brother is a murderer.' That is very true. It is impossible to hate a man, or simply to despise him, without sooner or later, finding in our inmost heart some such thought as 'People like that ought not to be alive.'"

In an illuminating section on anti-Semitism, the author says: "We cannot hope to reach and preserve the very heart of Christianity unless we respect what it has inherited from its Jewish forerunners, and hence, unless we treat the remnants of unbelieving Israel which are to be found among all the other peoples as the fragments of a chosen vessel whereby the highest gifts of God have come to us." Father Congar then brings up the very interesting question: "Is the Bible racist?" He replies that the selection of Israel by God was not on racist lines; "Israel was chosen for and on behalf of all." "That the Bible, when it talks of a 'chosen people', has no thought of a superior race or a *Herrenvolk* is clearly and explicitly stated. We are told, in fact, that Israel was chosen not because of any superior qualities—how much the Greeks excelled the Jews in that respect!—but precisely because they had no such qualities." This question of alleged racism among the Jews Father Congar treats in amazing detail considering the limited space given to him. It is representative of the vast learning and thought he has put into the whole of this short work.

In the second part of the booklet he gives the practical policy of the Church in regard to race. "The very principles of Christianity were, from the outset, a denial of race prejudice." He remarks that racial prejudice came into being in the sixteenth century during the colonial period. Certain of the Spaniards after the conquest of America even denied that the Indians were men, and thus justified making slaves of them. Pope Paul III then made a pronouncement on the question (probably the first of the Roman Magisterium on race questions) defending the rights of the Indians and their human dignity, and excommunicating anyone who reduced them to slavery or deprived them of their goods.

Father Congar then deals with three questions which concern us today: the Church and the races from the standpoint of the Church's missionary work, the Church and the problems involved in the co-existence of white and colored people, and the Church and modern anti-Semitism.

Quoting the Pastoral Letter issued by the Bishops of South Africa in May 1952, he writes: "The way to an equitable and realistic solution (of the race problem) is indicated, under the three heads of *prudence, charity, and justice*. Prudence will avoid desperate remedies or spectacular measures that do more harm than good. Charity will supply the driving force and the illumination throughout, always provided that it goes hand in hand with an effective attempt at justice. Justice prescribes recognition of the rights of others, more particularly those rights flowing from the very nature and constitution of man. . . ."

Father Congar concludes: "The Church thus combines healthy realism and untainted idealism. But its realism is informed throughout by its ideals, and its idealism is realistic. . . . It could be easily shown that there is no better barrier to racism and racial discrimination than a healthy and realistic recognition of the facts of race and of historical or cultural inequalities. . . . It is essential to be absolutely clear on this point. The inequalities are real human inequalities; but they have nothing to do with any hereditary or genetically inevitable inferiority. They spring from the chances of history and sometimes of geography. What time causes, time can also change. The Norwegians were a backward people when Byzantium represented the greatest civilization of the world; at various points in history the Egyptians were the teachers of Greece, and the Arabs of the West. . . . It may be that the future belongs to peoples who today are outside the main stream of history."

DOROTHY DOHEN

For the Family Bookshelf

THE EASTER BOOK
By Francis X. Weiser, S.J.
Harcourt Brace, \$3.00

This little book is crammed with marvelous background material on the whole of Lent and Eastertide. Its language is easy, and should encourage school stu-

dents and busy fathers and mothers to use the book often during the season called the spiritual tithing of the year. What I like about the book in particular is its catholic flavor. Father Weiser gives us Slavic Lenten customs and greetings, Chinese Easter music, even recipes for Polish fast-day soup (Zupa) and Easter pastry, and little-known very picturesque traditions of Eastern Rite churches, as well as the more familiar German and Latin-country celebrations.

Besides the impressive research into Easter liturgy, the book is filled with a sense of wonder at our fathers who kept rigorous fasts and observed great penances, such as to make us shudder who only read of them. They lived in times when real worship of God was part of the business of the day. There are vital facts in *The Easter Book* that should be put before the faithful often during Lent. Very few of us realize that "what we forego by fasting is to be given as alms to the poor." Our fasting would take on a joyful aspect if we considered that we could feed other Christians with what we saved in practicing self-denial.

Families should enjoy reading this book together. It is part of the Easter joy to discover the "whys" of Maypoles, the Easter bunny, penitential ashes, Mary-gardens, and the wonderful, ubiquitous Easter egg.

KATE DONAGHY

"Who Is My Neighbor?"

TEEN-AGE GANGS

By Dale Kramer & Madeline Karr
Henry Holt, \$3.00

"Who is my neighbor?" This question, which recurs in every age activated by a social conscience, is answered in part for

ours by this very unusual and vitally gripping book. It points to the boy who may live just around the corner but who inhabits another world; a world he and others like him have created for themselves out of the tawdry trappings of our adult underworld; a world of juvenile gangs that deal in narcotics, prostitution, theft, violence, and murder.

The book is divided into four parts. The first three are dramatic narratives telling the stories of three different gang leaders—composite characters made up out of information gathered from authentic sources: prosecutors, judges, probation officers, court officials, community center authorities, detached workers, and interviews with individual boys. In the first narrative the authors demonstrate all the elements that lead up to a "rumble"—an all-out battle between rival gangs. In the second they show the forces that drive a boy to gangsterdom, by tracing the life of an intelligent, friendly Puerto Rican boy, a victim of parental and social rejection, to its inevitable tragic end. In the third they show the interplay of warped loyalties and crucial tensions that forms the atmosphere of gangster relationships, under which violence smoulders, always ready to break out.

In the fourth part of the book the authors study the mental attitudes of the young gangsters and evaluate some of the causes of their anti-social aggressiveness and brutality. What is found to be basically responsible is rejection, first by society and then by parents. The authors weigh the results of pressures and antagonisms on minority groups, and give some attention to the much-maligned Puerto Rican population of New York City, putting to rout a great deal of the calumny.

Finally, they discuss the efforts being made to solve the problem of teen-age gangsterism. Although they seem to feel that society is largely to blame for the juvenile delinquency situation, they make no attempt to analyze the basic flaws in our civilization which generate the slum conditions, the group antagonisms, the despairing parental irresponsibility, and other factors which destroy human values. This is perhaps because they are concentrating on juvenile delinquency as the crying emergency it undoubtedly is, requiring the application of immediate remedies, however provisional. They deal admirably with many of the concrete correctional steps being taken, make cogent and pertinent recommendations, and plead for an alert, determined and vocal citizens' group to point the way to what more can be done. So acute is the need, so desperate the circumstances, it seems to me no one can ignore this plea and continue to call himself a Christian.

One of the most interesting figures in the book is the detached gang-worker, a social worker who hangs around the neighborhoods where gangs operate and gains the friendship and confidence of the boys. He does not report their illegal activities, but acts as a kind of big brother when they get in trouble. I cannot help seeing here a secular parallel to the Apostolate of the Presence begun by Charles de Foucauld, and I am

wondering if this exacting and delicate type of vocation is not the modern response to the ever-recurrent demand for the Good Samaritan.

ELAINE MALLEY

Diminishing Minority

THE VANISHING IRISH
Edited by John A. O'Brien
McGraw Hill, \$4.00

"*Erin Go Bragh*" resounded gaily and proudly in Ireland and in Irish communities elsewhere on March 17. Irishmen honored their country's patron

saint, and the exhortation "Ireland Forever" was sung with sincerity and love by her sons. However, to those who are familiar with the problem discussed in *The Vanishing Irish*, it must have seemed an ironic and even a mournful cry.

A glance at census figures shows one of the strangest phenomena of the modern world—Ireland has experienced a steady decline in population during the past hundred years. The decline is breath-taking in its rate and a comparison of totals for 1851 and 1951 indicates that the country has shrunk to half its former size. Economists and sociologists agree that if the trend continues unchecked the Irish will have vanished in another century, and their spiritual and cultural contributions will be recorded in books only—not in the souls of men.

What are the causes and what are the cures in this complex situation? Sixteen prominent Irish writers offer their views and give in addition many fascinating yet disturbing aspects of Irish family life. The three outstanding causes of Ireland's decline are emigration, too few marriages and too late marriages. Some of the particular problems discussed here in an attempt to clarify the causes and effects of these main ones include the engagements which last in many cases from five to fifteen years, the extreme "smothering" which Irish sons receive from their mothers, the great exodus of marriageable girls and ambitious young men to England and other countries, the exaggerated and unhealthy concern for the welfare of elders—which is usually coupled with the highly restrictive dowry arrangements—and hardest of all to comprehend, the strange lack of esteem for woman on the part of the religious and reverent Irish bachelor who can so easily ignore the joys of marriage and fatherhood. All these and many other factors in combination, have resulted in the tragic story of a people perishing on their own land through their refusal to marry.

Not only are the Irish ranks thinning at home but these peculiar mores have taken hold in other lands where the emigrants settled. An interesting sidelight, too, is the relationship between the number of religious in a family and the number who choose to remain celibate. It appears that the positive correlation is very high indeed, and the explanations evinced are varied and equally baffling.

Special mention should be made of the work of Father O'Brien who edited the volume—his introductory and concluding chapters are wise and kind, and more important, full of hope. His selection of contributors shows perception and understanding of Irish sensibilities, and the roster includes Paul Vincent Carroll, Kathleen Norris, Bryan MacMahon, Maur Lavery, Arland Ussher, and Father John Hayes.

MARY REILLY

A Priest Forever

THE MANNER IS ORDINARY

By John LaFarge, S.J.
Harcourt Brace, \$4.75

of Pope Pius X and received Holy Communion from his hands. "After Mass, we knelt in a semi-circle in the ante-chamber to the chapel. The Holy Father blessed each one of us in silence. When he came to me—was about the middle of the semi-circle—he stopped and gazed straight at me with his gray-blue eyes, it seemed for ages, before giving his blessing and passing on. During those seconds I could look directly into his face, which was fresh and fair, rapidly passing from pallor to a ruddy glow. Why he looked at me so steadily I do not know, but I had a feeling that his grave glance penetrated into my very soul."

Anyone that looks at the photographs of the youthful LaFarge reproduced in this, his autobiography, will know that the saintly Pope was looking into a face of surpassing sweetness, and I think it not improbable that the saint saw something more profound, a man marked by God for His own. John LaFarge is, first and last, a priest.

Father LaFarge is the child of multiple lines of civilized men and women. He has known Henry James and Henry Adams, who were intimates of his gifted father. He has known Alexis Carrel and Lecomte du Nouy, Baron von Hugel and Paul Claudel. He has known five Popes. He preached the funeral sermon of Mother Cabrini. He has an honorable name in the field of interracial justice. He has been editor of the powerful magazine, *America*. Next year he will be fifty years a priest and a Jesuit. He is one of the noblest figures in the American Church. The matter of that figure is the civilized man, the form is the dedicated priest.

The content of this book is so large that any consideration of details would be a distortion. I am not altogether satisfied about the job of writing (and editing) but to say more of this might give a completely wrong impression of the book. It has a richness that transcends its defects. For me the first half is the happier, covering the periods of his childhood and youth and of his years in the missions of southern Maryland. For others (especially such as may be unfamiliar with the Catholic attitude in the continuing world crisis) the second half may be even more absorbing.

J. E. P. BUTLER

Saint of Hospitals

ST. JOHN OF GOD

By Norbert McMahon
McMullen, \$2.75

The fifteenth century produced much of our history. The old world was restless—growing pains were forcing upheaval and explorations. Spain after eight hundred years of Moorish domination was free; Columbus discovered the New World; history was being made daily by intrepid men setting forth to explore new lands and discover new routes to old countries. Little note was taken of the birth on March 8, 1495 of John Ciudad in Montemora, Portugal; yet this was the advent of one of our greatest saints, the birthday of St. John of God.

One can readily understand that a child's imagination in those days would be so fired by the tales of exploration and adventure that he would run away from home, but it is difficult to reconcile oneself to the attitude

of the parents who would permit this rash step. John Ciudad did run away from home to see the glories of which he had heard; his parents apparently permitted this—for whatever reason is a mystery of God's providence. For forty-five years John, moved by the same providence, searched and waited diligently for God to make known to him His Will.

St. John of God spent but ten years of his life in his active apostolate, yet in those years he crowded more than we could do in a hundred years. This remarkable saint is justly named the patron of nurses, nursing, hospitals, and above all, the sick. It is of singular interest that from him we derive many of our "modern" nursing measures and principles. To him we owe the practice of giving each patient his own bed. The author attributes to St. John the fundamental requirements of nursing which have never changed: "No one can be a successful nurse without a readiness for self-sacrifice. Technical efficiency, however desirable in itself, is practically useless unless accompanied by devotion to the sick. Nursing is much more a vocation than a profession. A person enters it not for what is to be got out of it, but for what he can put in it."

The author has performed prodigious research and has emerged with an abundance of valuable, fascinating information. There are many who will appreciate making the acquaintance of this great saint; still others who will welcome the chance to know him more intimately. It is unfortunate that the style is not more stimulating and challenging—especially when the time, events and subject matter lend themselves so readily to colorful narrative of this servant of God—the saint who saw Christ in all people, most particularly the sick poor.

ALVA ABER, R.N.

Superb Biography

MARY TUDOR
By H. F. M. Prescott
Macmillan, \$5.00

This is the tragic story of Henry VIII's daughter whose short reign as Queen of England earned her the cruel title "Bloody Mary." Miss Prescott gives a compassionate picture of this woman who would have made a happy wife and mother under ordinary circumstances but was destined to ascend the throne when her country was being torn by religious quarrels. Mary tried to restore the Catholic faith, first by persuasion and then by force. As her father had persecuted the Catholics, she in turn persecuted non-Catholics. Unable to cope with the problems that faced her, surrounded by counsellors whom she could not trust, sick and despondent, deserted by her husband, Philip of Spain, she died knowing that she had achieved nothing. But this is more than the story of a defeated Queen, it's *history* told in such detail and in so fascinating a manner that we must be grateful for Miss Prescott's talent. She gives us an intimate glimpse of people and the times they live in that is rare, an insight into human hearts and events that is sympathetic without being sentimental. Having read Miss Prescott's novel *The Man on a Donkey* I was prepared to like this book, but I hadn't expected to get to know Mary Tudor and her subjects. Now I feel that I do.

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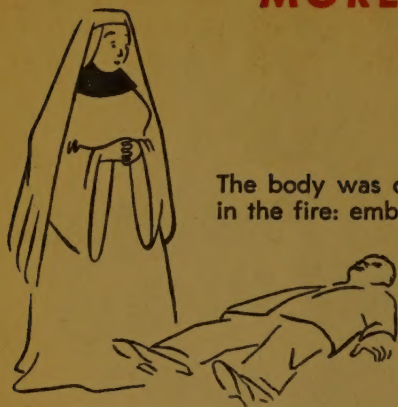
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